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account for some of the "visions" leading to individual acquisition of personal spirits. These spirits are of many different types. Loku and timang are the commonest inspirational familiars of seers. Ia-wari (literally means moon-sun; also called aisala) are inherited and are usually nonpossessional. They serve in a variety of "good fortune" capacities. Nera are primarily wealth-bringing spirits and are associated with the sea, frequently manifesting themselves as fish, crabs, crayfish, and eels. One person's familiar may be another person's evil spirit (*kari*, a generic term).

The whole countryside is populated with *genii loci* whose good or evil influence depends upon the personal relationship established with them. They are all reasonably well known within a radius of two to four miles and are called by personal human names, usually paired. These couples are either siblings or spouses. They may be represented by carvings all of one type, a crocodile-like figure called naga in Malay. These carvings may be erected on a pole, placed on a platform-like altar, or kept in the loft of a small shed.

There are also "Good Beings" (*nala kang*, which literally means something good) associated with either the sea or the sky and envisaged in human form. Persons who have disappeared mysteriously or, in rare instances, children who have been lost may be invested with the qualities of Good Beings. The bulk of what the Atimelanger considers his mythology deals with such supernaturals, who are sometimes thought to be lineage ancestors. There are many contemporary anecdotes of prophets who predicted the imminent advent of Good Beings. The disappearance of disease and of death and the financial obligations accompanying it are usually part of such prophecies. This whole concept will undoubtedly become the center of revivalistic cults when Alorese culture crumbles as it inevitably will under the impact of foreign colonization.

There is also the village guardian spirit (*ulensi*), a being whose attributes are vague and confused but who is connected somehow with the dark area in the Milky Way and whose presence and good will insure crops and wealth for the village. This spirit is often equated with a vaguely conceived supreme being called Lahatala, which is probably a word of Mohammedan origin, and with the Christian God, called by the Malay term *Tuan Allah*. It is represented by a large crocodile-like carving similar to the smaller ones made for all kinds of personal familiars. The village guardian should receive sacrifices every year or two—at which times an expert is called to search him out where he lurks somewhere underground near a dance place and drag him to the carving where he is to be fed. The responsibility for this ceremony

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159 262 young corn [*mastingata-ateata*], sugar cane, mangoes, or cucumbers. This taboo lasts for three months, and in the fourth month I eat them again. Before eating them I feed my kuya hearth and place on it leaves of all these foods. After that I may eat. My father and older brother died about eighteen years ago, and ever since then I have kept this taboo. The kuya hearth is so called because I keep these food taboos 159 241 [776] before the Kuya feast. In this feast fire is thrown at a tree, and good crops for the coming year are requested. The kuya are spirits of all kinds of foods. They come from Piningkai [literally, "field head" or "top of the world," to the southeast in Batulolong]. These spirits stay in the sky. Mine are Kuyawa, Takatahafiki-Nalongtaiy, Tingtina-Fanfana, and Karilak-Kamaro. When I feed the kuya hearth I say, "Kuyawa, [782] Takatahafiki-Nalongtaiy, Tingtina-Fanfana, Karilak-Kamaro, now let [539] me eat my corn, cucumbers, squash, and mangoes and not be sick. May my thighs and my shoulders be strong. May I go running over large level places and long slopes and go straight through without stopping until sweat comes." [The rainy season is considered the season of illness. [821 753] This sacrifice and supplication is made at the end of the rainy season so that the soreness and stiffness may pass.]

159 [124] [At this point I tried to get him away from ethnography into personal anecdotes.] When I was still a child, a friend of mine, also called Mangma, asked me to come to his garden and help him build a house. When it was finished I asked him to come to the house I had built in my garden and roast corn. My house was made of slender bamboo. The thatched roof had collapsed, but we hunted rats, roasted corn, and ate there anyhow. At the new corn feast my friend Mangma invited me to come to fetch corn from his garden. The next day his mother cooked it for us. Then we went to my house to eat rats and corn. We said, "Now we can't play for a while, but when the corn work is finished, when it has been gathered and tied into bundles, we can play again." [Question.] This friend is dead now; he died after he married. When we grew up and married we didn't play together any more. We were no longer friends [in the sense of companions]. This friend, Mangma, was also from Karieta.

[How his mother died?] My mother's body swelled up and she died. That was about seventeen years ago. It was the year after my father and brother both died. They all died because we didn't give our Bayorka feast [part of the Tila death feast for ancestors] rapidly enough. We built the altar and didn't feed it. Then the village of Karieta burned down. We built another bayorka altar but didn't feed it. Then these three people died. I was married at the time.

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[159] cultural sentiment, and yet that all these things were full of emotional content for him.] So now too it is the hungry season. If people who have lots of food remember us and give us food, good food, we remember them when food is plentiful and pay them back. [Long pause. Was [123] this last speech a bid for a food gift from me as an expression of love? I definitely played a maternal role for the informant.]

When I was maybe six years old, a man from Kelaisi was our guest. He gave us a coconut. I was out in the fields with my father when he was cutting weeds. I took a knife to open the coconut and eat it. My [145] father told me not to do that but to plant it. I wanted to cut weeds, but my father didn't want me to. I cried, but he would not come up to fondle me. So I took the coconut and threw it down the hillside at him. It hit his side. He took a stick and chased me. I ran, but he caught up with me and beat me from my head to my thighs.

When I was ten or twelve years old, Kolaka [an older sister] called me to come and mind her baby. We went together to Lakmelang. I took care of the baby for five days; then Kolaka wanted to go to Atimelang. I was afraid to be left alone and I cried, so she came back and we went up into the house together. Then after a while Kolaka went out. While I wasn't looking she went off to Atimelang. She left me there. I left the child in the house and started out to follow her. I got down as far as the Limbur ravine, and there I met a big man from Ruslmelang. He pulled out his sword and said he was going to kill me. I was afraid and ran away. When I got back to Kolaka's house the baby was still sleeping. That evening Kolaka came back. The next morning I went back to the river and saw a large eel trap. There was a dead rat in it. I took it away and saw a great big eel in the trap. Then I carried the eel back to the village still alive. When I got there Padata's father said, "A child has brought back an eel, so my women had better cook rice." His women cooked rice and we all ate together. [This he told with much pride.] The next day I went again to the trap. There was nothing in it but there was a bird near it. I caught it and went back to the village to play with it. An old man took it from me to eat. [Question.] I wasn't angry, because his wife was my mother's cousin.

After a while I came back to Atimelang with Kolaka and my father. [821 One morning I got up at sunrise and looked at the sun. I saw two, one 787] on the eastern horizon and one overhead. I went in and told my mother and father, and they told me not to speak about it. It was a sign of good luck. [If one told good omens, they would not materialize.]

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Last night I dreamed that my soul went to Hiengmang. The old former mandur's corn was partly ripe and partly green. I started to go through the field, but a man told me not to, so I hunted mushrooms instead. I didn't find any. I went to hunt for wood and got only a very small bundle. This I carried back to our village. As I was coming down the slope, my husband called to me to hurry because Lopada was giving her "verandah smearing" feast. So I pounded corn and took food to her feast. The pig had been killed. They divided the food and we all came back together. 159X

[Meaning of ripe corn?] That means someone will die; it is a bad dream. [Of man forbidding entrance to garden?] Perhaps my soul had gone to the village of the dead and that was the reason I was not allowed to enter. [Mushrooms?] Maggots. [She reacted vigorously and with the one word. Small wood bundle?] That means people are planning to steal from me because we haven't yet paid some debt to them. To pound corn means that one of my children will be sick. [Any other meaning?] No. It is just a dream of sickness. 159X 787

Last night I dreamed again that Langmai [her neighbor and distant kinsman] and Helangmai [her husband's kinswoman] were walking on a cement strip like a path. On either side was a dark hole like a ravine. It was night. Those two fell off the side of the path into the darkness. I said, "They have fallen off; let us go fast." We went on and reached Benleleng [on the coast]. I said, "If those two are following us, that is good." We kept looking back as we ran but they were not following us. They had disappeared. Finally we reached here and I woke up. 159X

[Who was with you?] Kolpada, the wife of Langmai; Maileta, the brother-in-law of Langmai; and Maipada, the child of Langmai. [Meaning of the path?] I don't know. It is the first time I have dreamed of such a thing. Maybe Kolpada's familiar spirit was leading us. In November and December all our dreams are bad. [Why?] Because the leaves are growing and are green. It is the time when all the people are sick. [Falling into the dark ravine?] This may mean that those two will sicken and die. When I am through talking here, I shall go tell them of my dream. [82]

When we were about eleven or twelve, we were playing at Feba. Maugpada came and said, "I am going to capture you children." He came toward us and raised his sword over our heads. We were fright-

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Later I saw two wild pigs coming. I caught them both. Then suddenly I was near the hunting camp of Dikimpe. Mailang was hunting at this time and had shot one pig, which was red. Fanlang then saw a large female pig coming. He shot at it once and killed it. I was standing holding the two small wild pigs I had caught. The female was rushing toward me. She had almost hit me when Fanlang shot her. Then we went to Vihamuni and roasted all the pigs—the two I had caught, the one Mailang shot, and the one Fanlang shot. When we were cutting up the meat Fanlang said, "When dogs hunt they are given the backs of the necks of the pigs they catch, but you caught these yourself, so you get them." Then I went home carrying the two necks and the two hindquarters. When I arrived, Kolang asked where I had got the pigs. I told her and gave her some of the meat. [This Kolang is a childhood playmate and the wife of Atafani.] Then I asked Likma to cut up the meat and divide it among our siblings and affinal kin. We gave some to Kolpada [the wife of Langmai], Lonmai [the wife of Maileta], Helangmai, Kawaimani [the wife of Alurkoma], and Tilamau [the first wife of Manifani of Dikimpe]. They all got meat. Then I said, "Oh, Maima [her younger brother], if he had shot a pig, would give us meat, so we shall give him some of ours." Then the little that was left we cooked. I went up into the loft to fetch corn. Maima [her six- or seven-year-old son] kicked me and I woke up. I said to him, "I was dreaming. Why did you kick me?" When I awoke a pig was eating the corn I planted near the house.

[Meaning of the dream?] The pigs were evil spirits. When the trees all have new leaves and the young corn is growing, there are many evil spirits wandering about to make us sick. [Her participation in the hunt was most unfeminine behavior. Women were supposed to stay away from places where men were hunting wild pigs, and during the communal hunt they were definitely forbidden to approach the camps.]

Once when we were cutting a field at Hiengmang I went on ahead of Likma with my dog. We saw a wild pig and its piglets. The big pig ran, but the dog chased a little one and I killed it with my field knife. Maipada [then a boy of about fifteen] was along too. He chased the other piglet but didn't get it. If he had known how to shoot he probably would have got it. I hung my pig in the field house that we had built. We wanted to take the pig to Manipada's death feast at Rualmelang [her husband's village], but there was a big spate and we couldn't get there. We brought it back and fed it to Lanmakani [a familiar spirit].